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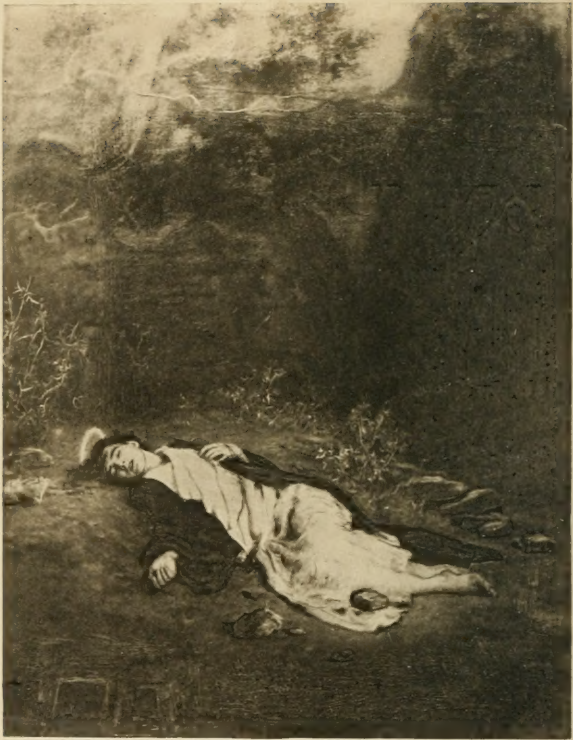
THE TEMPLE BIBLE

The frontispiece is a reproduction of Sir J. E. Millais' *picture, 'The Stoning of Stephen.'*



ACTS & PASTORAL·EPISTLES TIMOTHY·TITUS ·&·PHILEMON·

EDITED·BY
B·B·WARFIELD
D·D

·LONDON : J·M·DENT·&·CO : MCMII·
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'Welcome, dear book, Soul's joy and food! The feast
Of Spirits; Heav'n extracted lies in thee.
Thou art Life's Charter, the Dove's Spotless Nest,
Where Souls are hatch'd unto Eternitie.'

HENRY VAUGHAN.

. . . .

'The Germs of Paul's Epistles are all to be found in the Acts of the Apostles.' SCHLEIERMACHER.

. . . .

'The Bible is a whole unified and vivified by the "Word of God" which pervades it, but that Word is not to be indiscriminately identified with all the words which are in the Bible.' FLINT.

. . . .

'The Book of the Acts of the Apostles is at once the *Iliad* and the *Odyssey* of St Paul.' VICTOR COUSIN.

. . . .

'Even as the shell found on some foreign shore,
And carried many a thousand miles away,
Retains in its recesses evermore
The sounds and surgings of its native sea;
So, in this heaven-born book, the attentive ear
The music of eternity may hear.'

ARCHBISHOP TRENCH.

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Introduction

THE ACTS OF THE APOSTLES

The Title of the Book. The Book which we know as 'The Acts of the Apostles,' or, by a very natural abbreviation, simply as 'The Acts,' has borne this title from at least the middle of the second century. It is not, however, a perfectly appropriate title. It is quite obvious that the task to which the author addressed himself was something different from the recital of the deeds of the Apostles, whether severally or in their collective labours. It is altogether probable that he gave the Book no title at all. To him it was no separate 'treatise,' as it is miscalled in our English version of its first verse, but only a Second Book of a larger treatise, with the First Book of which it shared the common title of the whole work. We have now no means of confidently determining what this common title was. When the two Books, of which the work consisted (so far at least as it was ever completed), were separated and assigned places, in the current copies of the New Testament, appropriate to the nature of the contents of each, a separate title was given to each, and the general title common to the two (if such a formal general title ever existed) passed out of use and memory. From the Preface to the whole work, which stands at the head of its First Book, we may learn the author's purpose in writing. From the Preface to the Second Book we may obtain a notion of how the two Books are related to one another. This will enable us still to read them both in the light of the author's conception of them.

The First Book of the Extended Historical Treatise, of which our so-called Acts of the Apostles is the Second, is the Book that has come down to us under the name of 'The Gospel according to Luke.' This is assured by the unbroken testimony of antiquity, which ascribes both Books to the same author. It is evidenced further, however, by most convincing internal proofs. Both Books are addressed to the same patron, a Gentile Christian of high rank named Theophilus. In the Preface attached to the Gospel much more is promised than that Book supplies, while what is lacking is actually given in Acts. The Gospel closes abruptly, apparently pointing forward to something yet to come; Acts so opens as to supply precisely what was thus left untold, and fully accounts for the manner in which the Gospel closed. Acts explicitly puts itself forward in its Preface as the Second Book of a treatise, to the First Book of which is ascribed the compass and contents of the Gospel of Luke. The two Books are bound together by such kinship, not only in language, style, and historical method, but also in tone, point of view, and underlying purpose, as to suggest not merely that they are the products of a single pen, but also that they are parts of one whole. It is difficult to refuse to recognise in these two Books, in short, consecutive portions of a large historical work, written throughout with a single aim and on a carefully-adjusted plan, and intended to make a definite impression as a whole.

Place of Acts in the Treatise. It is more difficult to determine whether we have in the Gospel of Luke and Acts the whole of the historical treatise projected by the author. It is possible to contend that these two Books fairly meet the promise of the General Preface (Luke i. 1-4). What seems to be promised there is a comprehensive, accurate, orderly history of the origins of Christianity—such a history as would lay a basis for confidence with respect to what had, up to the time of writing, been consummated among Christians. The writer's mind, clearly, was filled with a sense of the great achievement of Christianity in the world. A stage of development had been attained which could be looked upon as a consummation; and which could be considered a goal as leading up to which the whole previous history could be contemplated. The point of sight cannot, accordingly, have been merely the ascension of Christ; this marked a point rather of inception than of consummation. It does not seem impossible, however, that the point of sight should be taken from the completion of the work of Paul as Apostle to the Gentiles, as marked, say, at least potentially, by his arrival at Rome and his two years of unhindered preaching in the capital of the world. The spectacle exhibited in the Acts of the rapid advance of the Gospel from its starting-point, and the progressive establishment of the Christian Church in the great centres of population and influence from Jerusalem to Rome, might well seem accomplishment enough to satisfy the sense of the attainment of great things which underlies the calm but pregnant words of the Preface.

Nevertheless, it does not seem likely that these two Books constitute the whole treatise which the author had it in mind to write. Acts closes after a fashion quite like the closing of Luke, and with all and more of its suggestion of something to follow. If the way in which the Gospel ends seems abrupt and unsatisfying on the supposition that it is the end of the story, much more is this true in the case of Acts. The reader's expectation has been kept on the strain through many chapters for the climax of the visit to Rome (xix. 21, xxiii. 11, xxv. 11, 21, 28, xxvii. 24, xxviii. 14, 16; *cp.* Rom. i. 10-15, xv. 22-29), and his interest has been apparently purposely fixed upon the approaching trial of Paul before the Emperor of the world (xxv. 10, xxvii. 24). Yet, when the culmination of the whole story is attained, absolutely nothing is made of it. Paul reaches Rome, calls the leaders of the Jewish community there to a conference—apparently to ascertain whether they were primed to press for his condemnation—and, then, the trial itself is not even mentioned, and all that the reader has been led to believe that the fulfilment of Paul's long-cherished desire to reach Rome meant to the Apostle drops utterly out of sight. The Book closes abruptly with the brief remark that he preached two whole years at Rome without molestation. These two years were, it must be borne in mind, already past when these words were penned. The change that the limitation of time implies had taken place; and the change was either release or execution. How could the author intend to leave his readers uninformed of the issue? It seems incredible that the work should close in this manner. But that the Book should close thus lies in the very nature of the case, and stands in very close analogy with the manner in which the First Book of this history is brought to its close. Surely every reader reaching the end of the Second Book would confidently expect yet a Third, to which this mode of closing pointed not obscurely.

We shall not be surprised, therefore, to observe that the author in his description of this Book has really told us that it does not bring the whole work to a conclusion. For in its opening verse he does not (as our English version misrepresents him) speak of the *Former* Book, but rather of the *First* Book of his treatise as already in the hands of his patron. And there seems no reason why this language may not be supposed to be employed with precision. The hints in this Preface appear, moreover, to hold out a broader promise than the Book meets, and lead us to look for a Third Book, in which there should be recorded the rest of what Jesus continued to do and to teach through His servants after He was received up, until witness had been borne Him 'unto the uttermost part of the earth.' We need not speculate upon the probable contents of this projected Third Book. It is enough, meanwhile, to be assured that it was contemplated, and that our Acts cannot be looked upon as a complete treatise, even upon Apostolic history, but is only the middle section of a great historical work, never fully completed, which was to contain the history of the beginnings of Christianity, with a view especially to exhibiting its Divine origin and mission, and its Divine fitting for the great work committed to it.

Point of View of Acts. Only a particular portion of this comprehensive programme is included in the section of the work contained in its Second Book. Speaking *sub specie temporis*, we may perhaps say that the First Book—our Gospel of Luke—is devoted to the preparation for the Church of Christ; the Second Book—our Book of Acts—to the establishment of the Church in the Roman Empire, with its centre in the capital city; while the Third Book, perhaps, was to exhibit the equipment of the Church for its great function in the world. The author, however, does not himself look at the matter *sub specie temporis.* The whole development is conceived by him *sub specie æternitatis.* Accordingly, he puts it thus (Act i. 1). The First Book treats of all that Jesus began to do and to teach until the day in which He was taken up. The two subsequent Books were to treat of all that Jesus continued to do and to teach after His ascension. To him, thus, the second section was the 'Acts of the Apostles' only in so far as the Apostles were conceived as the instruments through which Jesus prosecuted His work of establishing His Church in the world. It was specifically the Acts of the Risen Christ. It therefore begins with an account of the forty days which Jesus spent with His disciples after His resurrection, and of the Ascension itself which brought them to a close by His session on the throne of His power. This whole account was purposely held over from the Gospel, and is here set forth in a manner that throws into relief the relation of the events recorded rather to what was yet to come than to what was already past. For the same reason the baptism of the Holy Spirit is particularly dwelt upon, and the narrative hastens on to the descent of the Spirit at Pentecost, when 'the promise of the Father' came and the nascent Church was endowed for its work with a supernatural power, or rather with a supernatural agent. At every step in the progress of the history, moreover, explicit stress is laid upon its Divine direction, so that not only is there continual reference to the intervention of God, but the whole course of the history is represented as determined by Divine leading. It has bee sometimes imagined that the miraculous element might b sifted out from Acts and a residuum for a natural history of th origins of Christianity left. Nothing could be more impossible. Not merely are the miracles recorded inseparably interwoven with the narrative, so that the whole must be taken or the whole left, but the whole history is conceived from a supernatural point of view, and developed as a distinctively supernatural product. To the author of this Book Christianity was not established as the Roman empire by Divinely-aided men; it was established by the Lord Jesus Himself, ordering all things according to His will and using men as instruments in the developing of His plans.

The Programme of the Work is appropriately, therefore, drawn from a heavenly source, and seeks to present the history as the sheer unfolding of the announced purpose of the risen Lord. Something like the formal enunciation of its theme is given in Luke xxiv. 47, our Lord's prophetic announcement that, after 'the promise of the Father' had been received by His followers, repentance and remission of sins were to be preached in His name 'unto all the nations, beginning with Jerusalem'; and even more specifically in Acts i. 8, where the promise is that His followers should receive power when the Holy Ghost had come upon them, and should be His witnesses, 'both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth.' It is much in the manner of this author to prepare the way for his detailed treatment by anticipatory communications of this sort; and there is every reason to suspect that by his prominent record of these predictions he wished to forecast the outline of the narrative upon which he was about to enter. The actual contents of the Book as it lies before us encourage this suspicion. The reception of power by the descent of the Holy Ghost upon the disciples is duly recorded in Acts ii. 1-13; and their witness-bearing is described first in Jerusalem (Acts ii. 14-viii. 1), then in all Judea and Samaria (Acts viii. 1-xii. 28), and even 'unto the uttermost part of the earth' (Acts xiii. 1-xxviii. 31). The last of these topics is not exhausted, to be sure, in this Book, although in Paul's journey to Rome and unhindered preaching there, and the consequent establishment of Christianity in the metropolis of the human race, an earnest of its accomplishment seems to be plainly exhibited. The fuller account of its accomplishment was doubtless, however, left to the Third Book, in which only should the history reach its completeness in an account of how 'the waves of Christ's will rolled onward' in fulfilment of His prophetic outline.

The Disposition of the Book is sufficiently clear to be commonly very correctly apprehended. It falls naturally into three parts, the narrative revolving in turn about Jerusalem, Antioch and Rome, as the opening, middle and end points in the development of the history. The narrative thus advances in ever-widening circles. The circle swept from Rome as a centre is left, indeed, for the Third Book, the narrative of the Second Book closing with the attainment of this new centre. Within its limits the whole progress of the movement is unfolded up to the establishment of the Church in its third centre of development—which was at the same time the centre of the world. It gives us, then, not so much the history of the spread of the Church, nor even the history of the spread of the Church in the Roman Empire, nor even along the Mediterranean littoral, —much that would necessarily enter into such a history is omitted; it gives us the history of the progressive establishment of three great centres of Church development at Jerusalem, Antioch, Rome. We have first explained the process by which the Church was firmly established at Jerusalem (i. 1-viii. 1). Then the radiation of the Church from Jerusalem is described, working up to the firm establishment of a new centre for its activities at Antioch (iii. 1-xii. 25). Lastly, the missionary circuits from Antioch as a centre are described, culminating in the establishment of a new centre at Rome (xiii. 1-xxviii. 31). In each instance the task set before himself by the author seems to be to trace out the factors that co-operated to secure for the Church a sure footing in these three great centres in turn. His narrative thus advances, in something like a spiral movement, steadily upwards towards its goal.

The Chronology of the Narrative. In filling out this outline the author fulfils his promise of an orderly narrative. His order of narration is not always, to be sure, chronological. He permits himself, for example, freely to illustrate a period by parallel instances (*e.g.*, chaps. viii.-xi.); and he uses the method of general statement to be followed by particular instances. Yet he is careful of chronological sequence, and writes out of clear apprehension of the actual line of development. Very few points of contact occur with the course of events in secular history, from which an absolute chronology for the narrative may be calculated. The whole action of the Book is included between the ascension of our Lord and the release of Paul from his (first) Roman imprisonment; and these two events may be dated with some confidence A.D. 30 and 63 respectively. The time actually covered by the story, therefore, is just that thirty-three years which we conventionally ascribe to a generation, and corresponds as nearly as possible with the time covered by the First Book of this history—the life of Jesus having extended to about thirty-three years. Just at the close of the second period of the history as here depicted, when the establishment of a new Church centre at Antioch had been accomplished and the series of events was about to begin which ended in the shifting of the centre finally to Rome (Acts xii.), there is introduced an account of the death of Herod Agrippa I., which fell in A.D. 44. Between A.D. 30 and A.D. 44, therefore, the action of the first twelve chapters is to be distributed. Of more importance in determining the chronology would be the accession of Festus to the procuratorship of Judea, which is mentioned towards the close of the book (xxv. 1), if we could only be sure of the date of that event. On the whole, A.D. 60 seems its most probable date. From this point we can work back by the aid of fairly continuous notices of time-intervals to the council of Acts xv., and for the period before that we receive aid from certain hints in the epistle to the Galatians (i. 18, ii. 1). Other allusions to events of secular history, such as the dominion of Aretas over Damascus (ix. 25), the great famine (xi. 28), the edict of Claudius expelling the Jews from Rome (xviii. 12), the procuratorship of Gallio in Achaia (xviii. 12), supply only a series of general checks. We cannot go far wrong in establishing the following chronological scheme:—the Ascension of Christ, Acts i., A.D. 30; the conversion of Paul, Acts ix., A.D. 34-35; Paul's (second) visit to Jerusalem, Acts xii., A.D. 44-45; Paul's first missionary journey, Acts xiii.-xiv., A.D. 47-48; the council at Jerusalem, Acts xv., A.D. 50-51; Paul's second missionary journey, Acts xv. 40-xviii. 22, A.D. 51-53: Paul's so-called third missionary journey, Acts xviii. 23, A.D. 54-58; Paul's arrest, Acts xxi. 27 *seq.*, A.D. 58; the accession of Festus, Acts xxiv. 27, A.D. 60; Paul's arrival at Rome, Acts xxviii. 16, A.D. 61; end of Paul's imprisonment, Acts xxviii. 30, A.D. 63.

The 'Tendency' of the Book. Even a cursory survey of the plan and contents of the Book is enough to assure us that it is no dry and colourless chronicle. It is quite plain that a very careful selection of facts for record has been made, and only those made use of that fell in with the purpose the author had in view. If this is what is intended by ascribing 'tendency' to a book, this Book is undoubtedly a 'tendential' writing, as is, from the very necessity of the case, every historical work whose author rises above the mechanical cataloguing of events and seeks to understand them and to convey their significance to his readers. Certainly the author of Acts exhibits an exceptionally clear conception of the drift of the history he is narrating, and marshals his materials with notable skill with a view to conveying this conception to his readers. The Book is, in a word, a historical treatise of the first rank, whose view of the progress and meaning of the section of history it records is well worth inquiring into.

The main traits of this conception are too clearly conveyed to be easily missed, and have already been cursorily suggested. In the history he was recording this author saw above everything else, the continued activity of the Lord Jesus Christ in establishing His church in the Roman empire. Nothing is more characteristic of his presentation of it than his supernaturalism. It is primarily this that gives unity to his view of its course and colour to his handling of its details. The whole history is unfolded as the evolution of the Divine plan under the immediate direction of the Divine hand. Closely connected with this pervasive supernaturalism is the universalism of the narrative. The Divine plan of which the history is treated as the unfolding is announced at the outset (Luke xxiv. 47; Acts i. 8) as involving a distinct universalism; and the writer makes it his business to trace the steps by which this universalism was realised, and to exhibit its implication in every stage of the history. This involves a theological attitude; for the universalism of the Gospel depends on a special conception of the plan of salvation. An attachment to the Pauline doctrine of Justification is accordingly everywhere impressed upon the fabric of the narrative.

Three Further Traits of the Author's Conception of the history stand in close relation to this fundamental design.

The most important of these is what has been miscalled a conciliatory tendency. He undoubtedly conceived the history as having developed in a right line, and the final universal outcome as having lain implicitly in the nature of things from the beginning. It belonged to the very nature of an attempt to exhibit the orderly development that the implicit universalism of the early stages and the early teachers should be thrown out into view. The inevitable effect is to produce a superficial appearance of an attempt to harmonise conflicting elements.

A similar origin is traceable for what has sometimes been spoken of as an apologetical tendency. Such a tendency is so far real that the narrative is undoubtedly directed to supply a historical account, and therefore justification, of the course of development taken by the Church under the leading of Paul.

To the author Paul is unquestionably the great hero of the early Church; the Church of Christ is to him essentially the Church as it was given shape and character by Paul's teaching. The Pauline Church in the Roman empire is the consummation whose Divine formation he has undertaken historically to exhibit. Of course it falls within his plan to justify the steps by which this consummation was attained as the divinely led explication of what was implicit in the Church from the beginning. This naturally gives to this history the appearance of an apology for Gentile Christianity—for the Christianity of Paul. But, naturally, he conceives himself as exhibiting this as inherent in the facts, not as imposing it on the facts.

Somewhat more remotely is what has been called the political tendency of the Book the outgrowth of its fundamental standpoint. It was not from the empire that the Church was at first in danger. A certain sympathy existed between the universalism of Rome and the universalism of Christianity by which they were constituted, in a sort, natural allies. A sense of this seems impressed on the narrative. Some stress appears to be laid on the fact that the Church had spread through the empire without coming into serious conflict with it. Thus the Church was exhibited not as a provincial but as a world phenomenon; the Gospel was for all creation under heaven.

The Strong Artistic Instinct of the author has also left its impress on his work. By it has been, no doubt, conditioned both his selection and his use of his materials. It is clearly at work, for example, in the choice of the incidents by which in the opening chapters a vivid picture is conveyed of the formation and maturing of the mother Church, as a model Church, in the Holy

City. This is accomplished by an artistically-arranged alternating series of disturbances from without and trials from within, by which the infant Church was purified and hardened (chaps. iii.-vii.). It is at work again in the parallel that is traced to a certain very obvious extent, but by no means throughout, in the experiences of Peter and Paul, suggestive somewhat of the art of Plutarch's *Parallel Lives*. It is particularly visible, however, in the multitude of graphic details that are introduced, in the incorporation of the speeches delivered by the actors, and in numerous vigorous touches enlivening the whole narrative. There lies in these graphic touches, moreover, a hint of the intense personal interest with which the author prosecuted his task, and he sometimes seems, indeed, to insert details or linger over incidents chiefly because of his own lively interest in them. From a strictly æsthetic point of view this may constitute a flaw, but it adds a charming naturalness to the narrative, and gives the reader increased confidence in it as a narrative coming obviously from the heart of its writer.

As a Historical Document the Book of Acts deserves as high an appreciation as it attracts to itself as a piece of literary composition. It evinces itself by every test we can apply to be a remarkably accurate transcript of the facts with which it deals, and a thoroughly trustworthy account of the course of the events which it portrays. The geographical, historical and topographical tests for which its subject-matter affords opportunity are exceptionally numerous and varied. The result of their application is to exhibit what must be called a wonderful exactitude both of formal statement and incidental allusion. The narrative carries us into the intimate life of a multitude of communities throughout the whole East—Palestine, Syria, Asia Minor, Greece, and then to Rome. The conditions were very complicated: the circumstances of the time very changeable: but the narrative moves among them all with firm and sure step. Geographical, topographical, political, social details swarm in its pages. The author touches them all with an exact hand. The personages he introduces act thoroughly in character, and when known from other sources are recognisably themselves in his pages. The speeches he reports reproduce not only the characteristic ideas of their authors, but their very diction and linguistic peculiarities. James, Peter, Paul speak here with the same accents with which we are made familiar by their extant epistles. This is the more remarkable as there is no trace of the use of these epistles. So far as this narrative is concerned, we should not know that a single one of them was in existence. Nevertheless, so far are they from being excluded by the narrative, that a comparison of their incidental allusions to events with it reveals a mass of 'undesigned coincidences,' which afford a fresh basis of confidence in its trustworthiness. In short, the ability of Acts as a literary composition is fairly matched by its value as a record of facts. Its claim to recognition as a history of the first rank is rooted no more firmly in its clear conception of its task and firm and artistic handling of its material than in its evident possession and faithful use of excellent first-hand sources of information.

The Sources of Information at the author's command are suggested to us in the first instance by the circumstance that certain passages occur in the course of the narrative which are couched in the first person, as if their author were also an actor in the scenes described. These so-called 'we-passages' embrace sections in the narrative of Paul's second and so-called third missionary circuits, including the final journey to Jerusalem and to Rome (xvi. 10-17, xx. 5-15, xxi. 1-18, xxvii. 1-xxviii. 16). Their contents fully bear out the natural implication of the first personal pronoun. They are obviously descriptions of personal experiences written with all the vividness and detailed exactness natural to such descriptions. In these sections at least, therefore, we have autoptic testimony. But here another fact of the first importance imposes itself upon our recognition. These 'we-passages' contain cross-references to other parts of the narrative, and in manner, diction, peculiarities of style and language are of a piece with the rest of the Book and with the Gospel of Luke. It is, in a word, unreasonable to doubt that the author of the 'we-passages' is the author of the entire work. It is therefore the author of the Book himself who comes forward in these 'we-passages' as a companion of Paul, marking by the change of person his presence at or absence from the transactions described. All the phenomena support this certainly eminently reasonable supposition.

With the recognition of this fact, however, the problem of the sources of the history takes on a new face. For a considerable portion of the work of Paul the author was himself an eye-witness. For the remainder of the work of that Apostle his long and intimate association with Paul and with others of Paul's companions supplied him with the best conceivable means of information. We learn further that the author of the 'we-passages,' who is the author also of the whole book, accompanied Paul on his last visit to Jerusalem; abode in his company 'many days' in the house of Philip at Cæsarea; lodged with him with one of the 'primitive disciples,' named Mnason, on the road to Jerusalem; was taken by Paul 'to James' and made known to 'all the elders' of the Church in the mother city of Christianity; and apparently abode with Paul in the cradle region of Christianity throughout the whole two years that yet intervened before he started for Rome. Nor must we forget the opportunities he must have enjoyed throughout his companionship with Paul for association with others—such as John Mark—who were intimately acquainted with the history of the Church from the beginning. He had every opportunity, in short, to collect from the actors themselves authentic information as to the origins of the Christian Church.

The Book of Acts comes to us, therefore, from the hand of one whom we know to have been in long and intimate contact with the primary sources of information for the matters with which it deals, and who professes to have made it his business to 'trace the course of all things accurately from the first.' It is history at first hand. This is oddly illustrated by a fact otherwise puzzling—the fact, to wit, already incidentally alluded to, that the epistles of Paul, for example, are not put under contribution as a source for the history. Only a writer possessed of even more immediate sources of information could have ventured to neglect Paul's own letters in drawing up an account of his work in founding the churches. No late writer could have neglected them and failed to come into conflict with the data embedded in them. A phenomenon, seemingly strange in itself, receives thus its adequate explanation so soon as the real circumstances are apprehended. Paul's letters are not put under contribution by this author for the very sufficient reason that they were not needed by him. He comes forward as a co-witness with Paul's letters of the life and labours of the Apostle, not as dependent on them for his knowledge. We do not quote the letters of other members of our household in describing the life we have shared.

The Author. Who the companion of Paul was who wrote Acts we could scarcely learn from the Book itself. The unanimous voice of early tradition identifies him with 'the beloved physician, Luke,' of whom the Apostle speaks in his later epistles as a specially-trusted fellow-labourer (Col. iv. 14; Phil. 24; 2 Tim. iv. 11). To this must be added the weight of the equally consistent tradition that its companion Book, the Gospel of Luke, came from Luke's hand. The very obscurity of Luke increases the credibility of the tradition. Pure invention might well have selected an Apostle or 'some great one' to whom to attribute so substantial a portion of the New Testament. But it would hardly have singled out a person who would have been unknown, even by name, save for passing allusions in the closing words of two or three epistles. Further weight is added to it by the thorough fitting in of the allusions to Luke in these epistles with the implications of the 'we-passages'—which cannot be said of either Timothy or Silas or Titus, to whom speculation has pointed as alternative possibilities. Let us add that the diction of the Book is redolent with phraseology in vogue among Greek medical writers, and that this lends a probability that its author was the 'beloved physician, Luke.' No inherent considerations break the force of the historical attestation, therefore, and we may readily rest in it. The matter is not of the first significance, but a natural interest attaches to singling out the very person to whom we owe such an important portion of the New Testament.

The Date when the Book was written ceases to be a matter of great importance on the identification of its author with a companion of Paul who had enjoyed exceptional advantages for informing himself of the early history of Christianity. No matter when he actually worked his *collectanea* into this highly-organised treatise, it is first-hand information he is giving us. Nevertheless, it is not an idle question when the book was written. Certain difficulties in understanding it—as, for example, its relation to Paul's epistles—seem to be increased by carrying it down to a late date. There is little in the Book, however, to fix its date with exactness. It contains no allusion to any event whatever which occurred later than those embraced in its narrative. Its abrupt close, with a bare reference to Paul's two years' preaching in Rome, does not imply that it was written at this point of time, but only refers us to the next Book for a continuation of the narrative. The 'we-passages' are so full of details of an inherently unimportant kind as to suggest that they may be excerpts from a journal, and so that the book was composed at a relatively late date; but, on the other hand, the tendency of the author to permit the keenness of his own personal interest to affect his dealing with his materials may fully account for the fulness of the details in passages describing experiences in which he shared. If the record in the Gospel of Luke of our Lord's prophecy of the destruction of Jerusalem were really so phrased as to imply that the event had already taken place when it was written, this Second Book of the treatise of which the Gospel constitutes the First Book, could scarcely have been written before, say, A.D. 80. But the interpretation thus put on the passage is certainly somewhat strained, and might be almost equally easily applied to Matthew's record, or indeed even to Daniel's original prophecy. On the other hand, a reference to Luke's Gospel can scarcely be eliminated without resort to artificial interpretation from 1 Tim. v. 18 ; and this would imply that that gospel was written prior to the date of that epistle, that is to say before A.D. 67 or 68. This does not seem too early a date to assign to Acts, which would naturally follow the Gospel at no great interval.

The Literary Manner, Style, and Diction of the Book increase in interest, on the other hand, on the identification of its author. They correspond rather remarkably with what might have been expected of Luke. Mention has already been made of the flavour of medical phraseology which pervades its language. It is scarcely likely that anyone but a physician would have written just as this book is written. It is just as clearly the production of a Greek and of an educated gentleman. The Greek instinct for the sea is continually in evidence. It is clearly a landsman that is writing, but a landsman habituated to think of human intercourse in the terms of a seafaring people. He is careful to mention the ports of the towns he visited. The management of a ship, the incidents of a voyage, the behaviour of a vessel in the sea, on the other hand, are described after a fashion which suggests one dependent on what he heard about him for his terms and modes of expression. The ease with which he takes up the language of sailors is perhaps a hint of the versatile talent of his race. There is certainly apparent throughout the book what we may perhaps call a remarkable transparency of diction : the traits of the particular sources drawn upon continually shine through the language. Great variety of tint is thus communicated to the narrative, despite its essential unity of style. The contrast thus induced between the opening and closing chapters is very marked, corresponding to the passage from the Hebrew beginning to the Hellenistic end of the history. There is no calculated artifice in this. It is the natural result of the sensitiveness of the author's feeling for language, under the influence of which his speech insensibly takes on the tone of the sources underlying his work. Were the Book written in the formal language of the schools, no doubt the influence of the ever-varying sources upon its diction would have been less marked. But this is far from the case. Of the fashionable rhetorical devices of the day it exhibits no trace. It is written throughout rather in the simple language of educated conversation, and shows all the flexibility of that most versatile of vehicles.

The most fundamental trait of the literary method of the Book is its reliance on a mere presentation of the hard facts. This may be in part due to the author's mental habits as an educated physician. He appears to feel that if the facts are duly and clearly set down in their proper relations they may be safely left to tell their own story. He seldom pauses for reflections, or to point out the working of causes, or the nexus of causes and effects. Few books, even among historical treatises, are so compact of the bare facts. It is a great testimony to Luke's genius that he has been able by this method to produce not a chronicle, or a body of collections, but a vivid, vital, vitalising treatise, conveying with lucidity and force the conception of the historical development which he had formed. The essentials of high dramatic talent are latent in such a performance.

Its Religious Character and Authority. The value of the Book of Acts is not exhausted when its excellence as literature and its importance as history are noted. It commands our admiration as literature. To the historian it is precious as preserving the most trustworthy and vivid picture that has come down to us of the social life of the Eastern Provinces of the middle of the first century. To the sacred historian it is inestimable as the sole authentic connected narrative of the origins of the Church. But above all these claims on our attention it can urge a supreme one. It has come down to us as a portion of those sacred writings which are able to make men wise unto salvation through faith in Jesus Christ. It has, from the very beginning of Christian history, held a secure place in the Christian canon. The First Book of the treatise of which it is a substantive part, is, indeed, attested by Paul himself (1 Tim. v. 18) as standing along with Deuteronomy among the Scriptures which convey the Word of God to man. And there is sufficient independent evidence of its own assured place in the same collection to preclude all hesitation in extending this attestation to it also.

Its internal characteristics justify the character thus ascribed to it. It is no ordinary history that it offers us. In the strictest sense of the word it is sacred history. It is even obviously written less in the interests of pure history than in those of religious edification. The interest Luke feels in the events he recounts, the emotions they arouse in him, communicate themselves to his narrative. He clearly seeks to produce the same emotions in his readers, to set before them examples for their imitation, to communicate to them a religious view of the history he narrates. The book takes its standpoint not from earth but from heaven. It essays to inform us not how the Church spread from Jerusalem to Antioch, and from Antioch to Rome, but how the risen Jesus has established His Church in the world and is fulfilling His promise to be with His followers to the end of time. As truly as the Apocalypse itself this Book draws aside the veil that we may see in the events of earth who are the real actors, to what end all is tending. This is revelation. As the vehicle of such a revelation, the Book of Acts takes its fitting place between the Gospels and Epistles, and we read it with no sense of incongruity in the complex scheme of the Word of God. He who reads it with the heart and understanding also will be led by it to know God better, will be more fully taught by it His power and purpose to save the world, and will be made to feel more profoundly that Jesus Christ is God over all, blessed for ever, and that God is in Him reconciling the world unto Himself. As he reads and ponders, it will be no fault of the Book's if he does not set his seal to it as a book that speaks of God and leads to God, and that doubtless also came from God.

THE PASTORAL EPISTLES.

The Peculiarity of the Pastoral Epistles. The loss we have sustained by the sudden breaking off of Luke's great historical work at the end of its Second Book is in part offset by the possession of the three letters which have for the last century been known, not inappropriately, as 'the Pastoral Epistles.' These letters, of course, do not supply a connected history of the Church or of the labours of Paul, after the release from his imprisonment at Rome which is implied in the closing one of the severest conflicts of the Apostle's life, and to whose discretion was committed one of the most delicate of the many delicate tasks that emerged in Paul's government of the Churches. Timothy's, on the other hand, is a frequently-occurring name, whether in Acts or in the epistles. Now he is found journeying or preaching with the Apostle; now he is left behind in Macedonia to complete the work there begun; now and again he is sent back thither or despatched to some other region on an errand of importance; and he accompanies Paul in his imprisonment at Rome.

In these 'Pastoral Epistles' these fellow-soldiers in the Apostle's work are found still prosecuting precisely the same kind of work, under precisely the same general conditions, as in the earlier period described in Acts and illustrated in the earlier epistles. Paul had recently made a tour in the island of Crete, and not having been able to stay to put in order the very disorganised Churches there, he had left Titus behind to correct their obvious deficiencies and to organise them for their permanent work; thus doing in Crete, through the instrumentality of Titus, precisely what he and Barnabas had done in Asia Minor at the close of their first missionary journey. Passing over to Asia he had visited Ephesus, and had found it necessary to leave Timothy in that seething centre of teeming life to resist the evil influences that were rapidly growing up in the Church established there. To him he shortly afterwards wrote back in deep anxiety, instructing him as to his course of action should Paul not find it possible to return as soon as he hoped. To Titus he wrote similar instructions, providing at the same time for his release from the Cretan work by sending to him a substitute, on the arrival of whom he is directed to rejoin his chief at Nicopolis. Then came the Apostle's apparently sudden arrest, and the consequent entire re-arrangement of the working forces under his command. A new letter was sent to Timothy from the prison in Rome, from which we learn incidentally some of the provisions the indefatigable missionary was making even from his cell for the care of the Churches. Titus had, as had been arranged for, left Crete, and was now at work in Dalmatia. Another of the Apostle's helpers had been sent to Gaul—an indication, perhaps, that he had, after his release from his former imprisonment, taken opportunity from his presence in the West to fulfil his long-cherished desire to carry the Gospel to Spain and the intervening lands. Others had been stationed at various places. One, at least, moved by fear, had left him contrary to his wish, choosing to prosecute the common work in a safer locality. The result was that Paul was almost alone in Rome: a single one of his coadjutors only was with him, and the burden of the work was great. Accordingly, Timothy is summoned to his side and instructed to bring Mark with him, as well as certain books and clothing which the Apostle thinks himself likely to need. To facilitate his coming he is informed that Tychicus has been sent to take his place at Ephesus. We could not have a more vivid picture of the Apostolic band at its work. We see Paul plainly before us, surrounded by his company of trained assistants, holding the whole body of the Churches under his immediate control and directing the entire campaign to its minutest detail.

The Interest of this Picture is greatly enhanced by the circumstance that the state of things thus exhibited belongs to a specific and very brief stadium in the life of the Churches.

of the sound doctrine which he demands shall be inculcated, such as forms the very staple of the great doctrinal epistles; no development of the principles that underlie the organisation of the Churches that he insists on, such as would be expected from a philosophical thinker like Paul. Instead of the rich expositions and demonstrations of the truth we have become familiar with in the Apostle's earlier letters, we have here mere dogmatic enunciations of it, often in a form which suggests that it had already become crystallised in set formulas current in the Churches. Instead of thorough refutations of errors, we have here mere denunciations of them and demands that those that teach them shall be sharply contradicted and authoritatively silenced. Instead of vital developments of the functions of the Church as performed through its differentiated organs, we have here the bare assumption of the necessity of varying Church offices and cold prescriptions for the proper filling of them. The contrast thus induced between these letters and the great doctrinal epistles that preceded them seems surprisingly great —until we remember that it is the inevitable result of their different destinations. These epistles do not recur to the erroneous teachings pressing into the Church for the purpose of refuting them, but only for the purpose of identifying them and prescribing the right attitude of the organisers of the Churches to them. They do not adduce the great principles of the Gospel to men in whole or in part ignorant of them or antagonistic to them, but to those actively engaged in preaching them, and only in order to encourage them in their work and to keep fixed in their minds the right point of view in dealing with the Churches. They do not advert to Church offices to make known for the first time that or how the Church should be organised, but to urge and guide those engaged in organising it, after a perfectly well-understood model, to prosecute their work wisely and well. In a word, just because these letters are addressed not to the people, but to Paul's own helpers in the Gospel, they deal in instructions, not in arguments or expositions or defences, and do not so much teach new as remind of fundamental things.

Their Language and Diction. The perfect, because natural and unstudied, congruence of these letters with the conditions in which Paul found himself at the end of his life extends to the minutest details of time, place and circumstance. Even in the matter of their diction and linguistic phenomena, which has been a stumbling-block to some, they evince themselves just such letters as we should expect to emanate from such a writer as Paul at the close of his career. This would not be the case, to be sure, if we thought of Paul as painfully composing his letters in a half-known idiom, stretching a fixed meagre vocabulary to its utmost limits of expression in the effort to give his great thoughts some kind of utterance. But this is no true conception of Paul. So far from being confined to a narrow and unchanging vocabulary, acquired perhaps late in life for the purposes of his missionary propaganda, Paul obviously writes as to the manner born, and his flexible and ever-changing style exhibits almost a genius for incorporating new words and turns of speech. It would be impossible for such a writer not to adapt his speech, more or less consciously, to every audience he had in view and to every topic he took in hand ; it would be impossible for such a writer to write in absolutely the same manner, or to use precisely the same vocabulary, at intervals divided from one another by only a few years. As a matter of fact, his letters, though bound indissolubly together by fundamental samenesses, yet differ widely from each other in colouring of diction and varying vocabulary.

The observable breadth of this difference is doubtless considerably increased by a circumstance to which too little attention seems to be ordinarily paid. This is the rather odd distribution of Paul's letters in time. They do not form a single series disposed somewhat regularly through the years. They fall rather into a succession of groups, the members of each of which were written almost simultaneously, while an interval of four or five years intervenes between each two groups. Thus, the two epistles to the Thessalonians were written close together in A.D. 52-53; the great epistles to the Galatians, Corinthians and Romans again in the course of a single year some five years afterwards (A.D. 57-58); those to the Ephesians, Colossians, and Philemon, and to the Philippians, again in A.D. 62-63, after another interval of like duration; and the 'Pastoral Epistles' close together again in A.D. 67-68, after another similar interval. The effect of this peculiar arrangement of the letters in time is that they form well-marked groups, not only with respect to contents and tone, but also with respect to their linguistic peculiarities. We cannot feel surprise to find the 'Pastoral Epistles' therefore very much alike, and in the very points in which they resemble one another very much unlike the rest of Paul's epistles.

When we add that the nature of the differences between the two sets of writings corresponds closely with what was to be expected from the experiences of the Apostle in the meantime, and with the character of the new topics with which he was called upon to deal, and the new circumstances in which he wrote, we shall doubtless find it not difficult to perceive the hand of Paul even in these differences. To name but a single example, one of the marked peculiarities of the diction of these letters is the intrusion here and there of a Latinising influence not to be discovered in the earlier Epistles. This certainly falls very well in with the circumstance that they were written not only after Paul's two years' sojourn in Rome—where he doubtless found Greek the best medium of communication—but also probably after a journey 'to the extremities of the West,' to Spain, and possibly also Gaul, where he might well come into closer contact with Latin-speaking peoples, and, after his wont, acquire something of their habits of speech.

The Familiarity of the Epistolary Style in which these letters are written doubtless accounts also to some extent for their linguistic peculiarities. Few letters have come down from antiquity which are more distinctly letters than these. Despite the elevation of their thought and the note of authority that pervades them, they are unmistakably letters of a friend to friends, written in all the freedom and unguardedness that belongs to intimate correspondence. In the Second Epistle to Timothy—that last tender appeal of Paul to his beloved 'child'—this characteristic naturally reaches its culmination. Such an outpouring of heart bears its credentials on its face; if we have not here a real heart crying out to an actual friend, there is no such thing as a genuine heart-cry identifiable in all literature. But the same characteristic is present, equally truly and equally persuasively, if not equally poignantly, in the other two letters also. In them Paul has distinct ecclesiastical ends in addressing his friends, who are also his subordinates; and he applies himself to these ends with his customary directness and explicitness. But through all this runs a vein of confidential intercourse, which does not permit us to forget that these subordinates to whom he is issuing his instructions are his cherished friends. He obviously holds them in true affection, and has their personal welfare on his heart. We may read through 1 Timothy and Titus, and on into the melting paragraphs of 2 Timothy, throbbing as they do with the deepest love and aroused passion, without the slightest sense of discontinuity. 2 Timothy might as well as not be the closing section of a long epistle, of which the others formed the beginning. Everywhere, through commands, prescriptions, instructions, exhortations, we catch the heart-beats of the affectionate friend. The words may be those of the superior directing the work of his subordinates, the tone is ever that of the father encouraging his tenderly-loved children. In these epistles, if anywhere, Paul is caught off his guard; and it is not the least of the gains we may derive from them that in them as in a mirror we may catch a reflection of the great leader's heart. This hero remains a hero even in the completest undress.

Self-Revelation of Paul. Perhaps we may even say that these epistles give us a peculiarly clear insight into Paul's religion. Of course no sympathetic reader will rise from any one of Paul's epistles without some apprehension of the depth of his religious feeling as well as of the height of his religious thought. But in these familiar letters to his friends we get the expression of Paul's deepest conceptions not in a discursive but in a crystallised form—in the maxims which had come to be to him and to them the cherished formulas of their faith. We read but a little way into 1 Timothy, for example, before we fall upon this: 'Faithful is the saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.' In that pregnant sentence is summed up all Paul's theology and all Paul's religion. Let the other 'faithful sayings' embedded in these epistles be placed beside this one; and by the side of these let there be set those other passages, which, though not adduced by this formula, are yet obviously part of the common treasure of truth on which the Apostle, as well as his helpers, nourished their souls—such, for example, as that marvellous description of 'the mystery of godliness' that closes the third chapter of the same epistle. Add to these those few, no doubt, but remarkable declarations of the very essence of the Gospel into which the Apostle's pen now and again slips, like the description of 'the Great God and our Saviour Jesus Christ' that meets us near the end of the second chapter of Titus. Where shall we find summed up more poignantly the gospel of the glory of the blessed God, which Paul felt was committed to his trust, and to the proclamation of which he gave his whole great passionate heart? Here certainly is 'Paulinism' in its highest expression and its most compressed enunciation. No one of Paul's pupils known to us has shown himself capable of so perfectly grasping it, or of so richly declaring it. It is impossible to attribute epistles, in which the very essence of 'Paulinism' is thus distilled, to imitators—obscure imitators, without name or station in the Church, but with a miraculous genius for imitation that leads them unerringly into the very heart of their model as no one else has penetrated into it. It seems eminently natural, on the other hand, that Paul himself, as his life drew towards its end, should be found, in his efforts to establish the truths on which his own soul had fed, in the permanent possession of the Churches he had founded, falling back fervidly on the fundamental principles of the Gospel and striving to fix them in the hearts of his spiritual children. This is what is done in these epistles.

The Epistles in the Churches. Epistles such as these could not fail to be cherished by the Churches among their most precious possessions. They came to the Churches as the dying legacy of the founder of Gentile Christianity, and clothed with the pathetic interest that always attaches to the last utterances of the good and great. They lay bare the Apostle's heart, moreover, with a fulness that is matched in few passages in his other writings, giving occasional, indeed, but repeated, expression to the deepest principles of the Gospel in forms of speech that veritably have hands and feet. In addition to all this, they so fully and clearly direct men how to behave in a church of a living God as to provide a complete practical programme for the organisation and ordering of the Churches, which he who ran might read. We accordingly find these epistles, from the very beginning, not only in the possession but in the fullest use and the highest reverence in the Churches. A heresiarch like Marcion, who amused himself with the use of the shears in adjusting to his own views the body of Scriptures that had been received by the Church from the Apostles, may have clipped them apart from the rest of Paul's letters. But no one within the limits of the Church until our own day has found occasion to doubt either their Pauline origin or their Apostolical authority. This exceptionally strong external evidence of their genuineness and authenticity falls fully in with their own testimony whether of express claim or of complete appropriateness to the time and conditions of their origin during the last year of Paul's labours.

Even the chief grounds of objection that have of late years been urged against them recoil when closely interrogated. The very fact that they do not fit into the framework of the Book of Acts, but presuppose the release of Paul and his subsequent activity, is fatal to the theory of their origin in an attempt of a later writer to imitate Paul. For what artist, as skilful as the fabricator of these epistles must needs have been, would discredit his work at the outset by placing it outside the known course of the Apostle's life? The lack of detailed exposition and refutation of the erroneous teaching that is condemned is most congruous with the supposition that the writer is speaking of phenomena thoroughly understood by both himself and his readers, and needing therefore only to be indicated. The character too, of the Church life depicted, and especially of the Church organisation pictured, will suit no other time than the Apostolic age itself. The doctrinal teaching is emphatically Paul's and such as none other known to us could have brought to the expression here given it. Even the peculiarities of the diction and language find a ready account in the character of Paul as a writer and the circumstances that attended the composition of these epistles. In a word, there is no valid reason for calling in question the account which the epistles give of themselves, which is also the account given of them by history and the account suggested for them by their character and contents.

Contents of 1 Timothy. The First Epistle to Timothy is, with the single exception of the Epistle to the Galatians, the most abrupt in its opening and closing of all Paul's letters.

After a brief address of only two verses, in which the Apostle so expresses himself as to show that he is writing an official letter in prosecution of his duty as an Apostle appointed by God, and with the concerns of salvation weighing on his heart, the letter proceeds first of all (i.) to remind Timothy of the exhortation that had been given him to put the false teachers at Ephesus to silence, and to justify the charge thus laid on him (i. 3-20). Coming now to the new matter for which the letter was composed, Timothy is exhorted (ii.) properly to order the Church affairs at Ephesus, and this especially with reference to both the public service of the Church (ii. 1-11) and the filling of its offices (iii. 1-13), the Apostle proceeding to point out the importance of these directions by a reference to the nature of the Church as God's house, to its function as the stay and support of the truth, and to the dangers that impended (iii. 14-iv. 11). The paragraph closes with an exposition of Timothy's personal duty in the circumstances (iv. 6-11), which forms a natural transition to the next section (iii.), which is occupied with earnest exhortations to him to make full proof of his ministry (iv. 12-vi. 2). After this the Apostle pauses only to add (iv.) some concluding warnings against the dangerous element in the Church (vi. 3-19) before he closes with a touching exhortation to Timothy to keep faith and avoid error (vi. 20-21) and an abrupt benediction (vi. 21b).

Contents of Titus. The address of the Epistle to Titus is relatively much longer and fuller than that of 1 Timothy, but runs on essentially the same lines. It is so phrased as to stamp the letter as an official letter written in prosecution of the Apostle's duty as guardian of God's holy truth. The Epistle then opens (i.) similarly to 1 Timothy, with a reminder to Titus of the duty he was left in Crete to perform—namely, the proper organisation of the Churches as a bulwark against the false teaching pressing into the Churches (i. 5-11). Certain directions are then communicated to Titus (ii.), by attending to which he will fulfil his ministry in Crete (ii. 1-iii. 11). The letter closes with personal notices and the benediction (iii. 12-15).

Contents of 2 Timothy. In the brief address of 2 Timothy the official character of this letter too is proclaimed by the emphasis laid on the Apostolical authority, though its tone already foreshadows the tender character of the letter (i. 1-2). This is followed by Paul's customary opening thanksgiving (i. 3-7), its tenor being the Apostle's longing to see Timothy and his entire confidence in him. This introduction runs imperceptibly into the first main section of the Epistle (i.), which is a sustained incitement of Timothy to courageous steadfastness in preaching the Gospel, despite all trials and dangers (i. 6-ii. 13). On this follows (ii.) the second main section of the Epistle, which is an equally sustained exhortation to consistent soundness in teaching and practice as over against the errors of the day (ii. 14-iii. 17). An earnest concluding charge (iii.) is then addressed to Timothy to make full proof of his ministry, based on the Apostle's approaching removal (iv. 1-8). The Epistle closes with a series of personal notices and details (iv. 9-21) and the customary benediction (iv. 22).

THE EPISTLE TO PHILEMON

A Private Letter. To the Epistle to Philemon belongs the distinction that it is the only strictly private letter that has come down to us from Paul's hands. With the exception of 2 and 3 John, indeed, it is the only private letter included in the canon of the New Testament. The 'Pastoral Epistles' are, to be sure, addressed each to one individual, and 2 Timothy is in tone and contents almost a personal letter: But they are not strictly private letters, but official letters from a superior to subordinates in the transaction of important public business. The letter to Philemon, on the other hand, is occupied entirely with a purely personal matter and speaks straightforwardly from man to man. It has accordingly all the characteristics that belong to personal correspondence. Alone of Paul's letters it was written throughout with his own hand. Although redolent of Paul's manner, it is written in an exceptionally loose style, in all the undress of ordinary epistolary freedom. Baur, to be sure, speaks of it as 'the embryo of a Christian poem,' and, so far as the words go, justly: but its beauty does not lie in purity of diction, but in purity of spirit, delicate courtesy, perfection of feeling, greatness of heart. When Renan calls it a 'little *chef d'œuvre*' he is thinking of its accent of sincerity, not of any perfection of style. There is no art in it but the artless art of the heart. It is a masterpiece of Christian feeling, expressing itself in unpremeditated language. No more perfect letter exists in all literature.

A Christian Household of the Middle of the First Century. This epistle enjoys also the distinction that it is the only letter in the New Testament which gives us a glimpse into a Christian household of the time. It was a well-to-do household, served by slaves and standing out among other Christian households of its city for frequent hospitalities and abundant charities. Paul, without hesitation, asks for a lodging in it. It was within its precincts that at least a portion of the Christian congregation at Colossæ was accustomed to convene for social worship. Philemon was himself a convert of Paul's and a close friendship was cherished between them. His wife and son shared his Christian hope, and the son seems to have exercised some official ministry in the Church.

From this Christian home a slave had fled, after some act of rapine by which Philemon had suffered loss. Drifting to Rome, that cesspool of the dregs of the nations, he had there fallen in with Paul and received the Gospel from his lips. The conversion was of that genuine sort which works itself thoroughly out in life. The runaway slave became an efficient helper to the Apostle, and won a place in his love. He is called by him his child, his beloved brother, his very heart. But Paul did not feel justified in retaining him at his side: the slave must return to his own master, and restitution must be made for the injuries he had inflicted. Paul sends him back armed with this exquisite letter as a defence against his master's just anger. Nor does he send him alone. Tychicus, a 'beloved brother and faithful minister and fellow-servant in the Lord,' is journeying east, bearing official letters to the Churches, and among them to the Church at Colossæ. With him the returning slave goes, protected by this companionship, by Tychicus's reports, and by a formal commendation to the Colossian Church as 'a faithful and beloved brother' (Col. iv. 9). It certainly would have been difficult for Philemon in such circumstances to have withheld his forgiveness. But the Apostle does not stop there. He puts himself in the slave's place and assumes personal responsibility for all that Philemon had lost by him. In the precise formula of legal obligation he sets his hand to the bond : 'I, Paul, write it with my own hand, I will repay it.' Nor does he content himself with this, 'Witness my signature.' He adjoins Timothy with himself in the superscription of the letter, no doubt, in part, in order that a witness might stand forth both to the appeal made for the slave and to the obligation assumed by the Apostle.

Apostolic Attitude towards Social Evils. The greatest distinction of the letter is the light it throws upon the Apostolic attitude towards the social evils of the time. Paul converts a runaway slave and sends him back to his master. He thus implicitly recognised ownership in human chattels. He even explicitly allows this ownership (verse 14). In his view, obviously, the principles of the Gospel required the slave himself to recognise it : by returning to his lawful master only could the runaway do works meet for repentance. All that Paul ventures to ask is that the undutiful servant should be received back without harshness, and that the Christian brother, even though a brother of low degree, should be esteemed a brother. Even this he does not demand in a masterful tone but pleads for under the sanction of love. There is no hint of emancipation as a duty : not even a request for it as a favour. There is nothing in this, certainly, that should surprise us : it is all in the closest harmony with the attitude towards slavery exhibited in Paul's didactic epistles. More, it is in full accord with the uniform attitude of the whole New Testament to the relation of the religion of Christ to the established order of society, and but illustrates in a new instance the maxim of our Lord that to Cæsar the things of Cæsar are to be rendered, to God the things of God. More still, it is but a peculiarly striking example of the general ethical method of the Apostle, which was distinctly to emphasise duties rather than rights. He who has attentively read the notable passage of which, for our present purpose, 1 Cor. vii. 22 may be considered the pivot, cannot fail to perceive that in his dealing with Onesimus Paul but illustrated in act his own professed principles of living under the Gospel.

It surely cannot be necessary to add that, nevertheless, Christianity is not indifferent to evil social usages. Only, it has its own way of correcting them. And that way is not the way of the world. If the slave has his duties and must perform them as to the Lord, no less has the master his duties, which also must be performed as to the Lord. And when both slave and master have performed all their mutual duties as to the Lord, slavery will be no more. The Kingdom of God is truly like leaven hidden in the meal; and its working is not the less powerful or pervasive that it is hidden—ultimately it shall leaven the whole lump. In a word, Christianity, cast whether into the heart or into society, is a regenerating rather than a revolutionary principle. The Kingdom of God does not come with observation. But its working is not the less, but rather the more, radical on that account: though it certainly is less noisy. Paul does not sanction slavery in the Epistle to Philemon; but neither does he sanction that social anarchy in which everyone grasps inconsiderately at his own rights. He is content to build up the Kingdom of God, in the assurance that when this Kingdom comes God's will shall be done as in heaven so also on earth. This is the great message of the Epistle to Philemon to us; and by carrying this message home to us it approves itself a veritable Word of God.

The Acts of the Apostles

The Introduction

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

—*—

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put

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* The beginning of each chapter of the Authorised Version is indicated by an asterisk.

The Ascension in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

*

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

*

And in those days Peter stood up in the midst of

The Fate of Judas

the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

And they gave forth their lots; and the lot fell

The Day of Pentecost

upon Matthias; and he was numbered with the eleven apostles.

* * *

* And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, *Peter's Pentecostal Address*

saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath

Peter's Pentecostal Address

raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him,

I foresaw the Lord always before my face,
For he is on my right hand,
That I should not be moved:
Therefore did my heart rejoice,
And my tongue was glad;
Moreover also my flesh shall rest in hope:
Because thou wilt not leave my soul in hell,
Neither wilt thou suffer thine Holy One
To see corruption.
Thou hast made known to me the ways of life;
Thou shalt make me full of joy
With thy countenance.

Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David

Result of the Address

is not ascended into the heavens: but he saith himself,

The Lord said unto my Lord,
Sit thou on my right hand,
Until I make thy foes thy footstool.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

* * *

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles,

Men *and* brethren, what shall we do?

Then Peter said unto them,

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many

The Brotherhood of Believers

wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all *men*, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

* * *

* Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking

Healing the Cripple at the Gate Beautiful

and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, *Peter's Discourse in Solomon's Porch*

that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

* * *

* And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and

put *them* in hold unto the next day: for it was now eventide.

Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Peter's Defence of Himself and the Others

* * *

And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took

Decision of the Sanhedrin

knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it.

But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said,

The Apostles unite in Praise and Prayer

Why did the heathen rage,
And the people imagine vain things?
The kings of the earth stood up,
And the rulers were gathered together
Against the Lord,
And against his Christ.

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

*

And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrec-

Death of Ananias

tion of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

* * *

* But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much?

Death of Sapphira

And she said, Yea, for so much.

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things.

* * *

And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Miraculous Deliverance of the Apostles

Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison.

But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard *that*, they entered into the temple early in the morning, and taught.

But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before

Advice of Gamaliel

the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the *other* apostles answered and said,

We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much

Jew & Gentile

people after him: he also perished; and all, *even* as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

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* And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

Election of Deacons to distribute Aid

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Stephen accused of Blasphemy

* Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

Stephen's Address in his own Defence

Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one *of them* suffer wrong, he defended

Stephen's Address

him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying,

Who made thee a ruler and a judge over us?

Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, *saying*,

I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.

Then Moses trembled, and durst not behold. Then said the Lord to him,

Put off thy shoes from thy feet: for the place where thou standest is holy ground.

I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

Stephen's Address

This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god

Stephen's Address Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

Heaven *is* my throne,
And earth *is* my footstool:
What house will ye build me?
Saith the Lord:
Or what *is* the place of my rest?
Hath not my hand made all these things?

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept *it*.

When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said,

Anger of the Jews: Saul appears

Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

* And Saul was consenting unto his death.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

And devout men carried Stephen *to his burial*, and made great lamentation over him.

As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison. Therefore they that were scattered abroad went every where preaching the word.

* * *

Then Philip went down to the city of Samaria, *Philip goes to Samaria*

and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost.

Simon the Sorcerer

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

—*—

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge

Philip preaches Christ & baptizes the Eunuch

of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

The place of the scripture which he read was this,

He was led as a sheep to the slaughter;
And like a lamb dumb before his shearer,
So opened he not his mouth:
In his humiliation
His judgment was taken away:
And who shall declare his generation?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

Conversion of St Paul

* * *

* And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord?

And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do?

And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood

Conversion of St Paul

speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him,
Go thy way: for he is a chosen vessel unto me,
To bear my name before the Gentiles, and kings, and the children of Israel:
For I will shew him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee

Paul begins his Early Ministry

in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.

Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket.

And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and

Death of Dorcas

how he had preached boldly at Damascus in the name of Jesus.

And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

* * *

Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

* * *

And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. And

Dorcas raised to Life

forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

* * *

* There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*, *a* devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms

Cornelius the Centurion

are come up for a memorial before God. And now send men to Joppa, and call for *one* Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all *these* things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common. This was done thrice: and the vessel was received up again into heaven.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

Cornelius the Centurion

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

But Peter took him up, saying, Stand up; I myself also am a man.

And as he talked with him, he went in, and found many that were come together. And he said unto

God is no Respecter of Persons

them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of

Jew and Gentile alike before God

Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

—*—

* And the apostles and brethren that were in Judæa

Peter's Vision explained

heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them.

But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby

Gospel spreads among the Gentiles

thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

* * *

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

Herod imprisons Peter

Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul.

* * *

* Now about that time Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

And when Herod would have brought him forth, the same night Peter was sleeping between two

Peter's Deliverance

soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told

Death of Herod

how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

* * *

And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

Barnabas & Paul set apart

* * *

* Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Elymas the Sorcerer

Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, and said,

O full of all subtilty and all mischief,

Thou child of the devil, *thou* enemy of all righteousness,

Wilt thou not cease to pervert the right ways of the Lord?

And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season.

And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

* * *

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

Paul's Discourse at Antioch

The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because

Paul's Discourse at Antioch

they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm,

Thou art my Son,
This day have I begotten thee.

And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise,

I will give you the sure mercies of David. Wherefore he saith also in another *psalm*,

Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption.

Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the for-

Opposition by Jews

giveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets;

Behold, ye despisers, and wonder, and perish:
For I work a work in your days,
A work which ye shall in no wise believe, though a man declare it unto you.

* * *

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a

The Ministry to the Gentiles

light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium.

And the disciples were filled with joy, and with the Holy Ghost.

* * *

* And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them, they were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel.

The Miracle at Lystra

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And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from

Paul stoned at Lystra

heaven, and fruitful seasons, filling our hearts with food and gladness.

And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

* * *

And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch, confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

The Judaic Element in the Early Church

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* And certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles

Peter's Statement: Advice of James

by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Paul & Barnabas sent to Antioch

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote *letters* by them after this manner;

The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Dispute between Paul & Barnabas

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: *which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

* * *

* Then came he to Derbe and Lystra: and, behold,

a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Paul & Silas preach in Asia Minor

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas.

*

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; and from thence to Philippi, which is

Paul arrives in Macedonia

the chief city of that part of Macedonia, *and* a colony.

And we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being

The Philippian Jailor

Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans.

And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said,

Sirs, what must I do to be saved?

And they said,

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Baptism of the Jailor

And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

And the serjeants told these words unto the magistrates: and they feared, when they heard they were Romans. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

* * *

* Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening

The Church at Thessalonica

and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Paul in Athens

But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?* For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and

Paul's Sermon on Mars' Hill

said, *Ye* men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

Paul meets Aquila & Priscilla

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

* * *

* After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with

Paul's Ministry in Corinth

all his house; and many of the Corinthians hearing believed, and were baptized.

Then spake the Lord to Paul in the night by a vision,

Be not afraid, but speak, and hold not thy peace:

For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

And he continued *there* a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This *fellow* persuadeth men to worship God contrary to the law.

And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you: but if it be a question of words and names, and *of* your law, look ye to *it*; for I will be no judge of such *matters*. And he drave them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but

Apollos trained to preach Christ

he himself entered into the synagogue, and reasoned with the Jews. When they desired *him* to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

—*—

* And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts

The Disciples of John

came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

The Sorcerers abjure their Art

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believe came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver. So mightily grew the word of God and prevailed.

* * *

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

And the same time there arose no small stir about

Paul at Ephesus

that way. For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And

Uproar in the Theatre

Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out,

Great *is* Diana of the Ephesians.

And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

And when he had thus spoken, he dismissed the assembly.

* * *

* And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhorta-

tion, he came into Greece, and *there* abode three months.

Paul preaches at Troas

And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

Journey to Jerusalem

And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

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And from Miletus he sent to Ephesus, and called the elders of the church.

And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: *and* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Preaches at Ephesus

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you

Paul reaches Tyre

all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

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And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

* And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished *our* course from

Prophecy regarding Paul's Imprisonment

Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy.

And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

And after those days we took up our carriages, and went up to Jerusalem. There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

Paul pays his Vow

And when we were come to Jerusalem, the brethren received us gladly. And the *day* following Paul went in with us unto James ; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe ; and they are all zealous of the law : and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore ? the multitude must needs come together : for they will hear that thou art come. Do therefore this that we say to thee : We have four men which have a vow on them ; them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads : and all may know that those things, whereof they were informed concerning thee, are nothing ; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

Then Paul took the men, and the next day purifying himself with them entered into the temple, to

The Jews rise against Paul

signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so

Arrest of Paul

it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him.

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying, * Men, brethren, and fathers, hear ye my defence *which I make* now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate

Paul's Discourse in Jerusalem

of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid: but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and

Paul declares himself a Roman

heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live. And as they cried out, and cast off *their* clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

Paul before the High Priest

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

* * *

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

* And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him,

God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest?

Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

Paul declares himself a Pharisee

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

* * *

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which

Plot against Paul

had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

Paul conveyed to Cæsarea

So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

And he wrote a letter after this manner:

Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause whereof they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

Paul before Felix

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* And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept *it* always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

Paul speaks before Felix And the Jews also assented, saying that these things were so. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had ought against me. Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among

Felix trembles before the Truth

them, Touching the resurrection of the dead I am called in question by you this day.

And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

* * *

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

* * *

* Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send

Paul before Festus: Appeals to Cæsar

for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*. Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

Paul's Case stated to Agrippa

And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

Then Agrippa said unto Festus, I would also hear the man myself.

To morrow, said he, thou shalt hear him.

Paul speaks before Agrippa

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

* Then Agrippa said unto Paul, Thou art permitted to speak for thyself.

Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

Paul's Discourse before Agrippa

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, *Paul's Discourse before Agrippa*

Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill *me*. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

Almost thou persuadest me to be a Christian

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

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* And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the

Paul's Journey to Rome

coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

Paul's Journey to Rome

And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; and the third *day* we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe

The Great Storm

God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. Then were they all of good cheer, and they also took *some* meat. And we were in all in the ship two hundred threescore and sixteen souls. And when

Wreck of the Vessel at Melita

they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land: and the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

* * *

* And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of

Paul arrives in Italy

the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

* * *

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried *there* three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we

Paul reaches Rome

came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

* * *

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let *me* go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of

Paul preaches in Rome

thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

And some believed the things which were spoken, and some believed not.

And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying,

Go unto this people, and say,
Hearing ye shall hear,
And shall not understand;
And seeing ye shall see,
And not perceive:
For the heart of this people is waxed gross,
And their ears are dull of hearing,
And their eyes have they closed;
Lest they should see with *their* eyes,
And hear with *their* ears,
And understand with *their* heart,
And should be converted,
And I should heal them.

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

Paul's Residence in Rome

And when he had said these words, the Jews departed, and had great reasoning among themselves.

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And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. 5

The First Epistle of Paul the Apostle

TO

Timothy

The End of the Commandment

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our father and Jesus Christ our Lord.

* * *

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*. Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law *is* good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for

A Faithful Saying

murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenæus and Alexander;

One God & One Mediator

whom I have delivered unto Satan, that they may learn not to blaspheme.

◆

* I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this *is* good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

The Office of a Bishop

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* This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to

The Mystery of Godliness

themselves a good degree, and great boldness in the faith which is in Christ Jesus.

These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

* * *

* Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach.

Godliness is Profitable

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

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* Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity.

Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and

The Duty of Widows

prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

The Labourer worthy of his Hire

Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.

I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

* * *

* Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit.

These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, *Fight the Good Fight of Faith*

knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling

Lay hold of Eternal Life

in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace *be* with thee. Amen.

The Epistle of Paul to

Titus

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began;

A Bishop's Duty

but hath in due times manifested his word through preaching. which is committed unto me according to the commandment of God our Saviour; to Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

* * *

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in

To the Pure all is Pure

the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

* * *

* But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, *to be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Exhort servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

The Blessed Hope

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

* * *

* Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

Heirs of Eternal Life

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.

*

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

The Second Epistle of Paul the Apostle
TO
Timothy

Serve God with a Pure Conscience

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

*

I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel

He who hath saved us

according to the power of God ; who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel : whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things : nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

This thou knowest, that all they which are in Asia be turned away from me ; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my chain : but, when he was in Rome, he sought me out very diligently, and found *me*. The Lord grant unto him that he may find mercy of the Lord in that day : and in how many things he ministered unto me at Ephesus, thou knowest very well.

Endure
Hardness
like a
Good
Soldier

* Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things.

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *It is* a faithful saying:

For if we be dead with *him*, we shall also live with *him*:
If we suffer, we shall also reign with *him*:
If we deny *him*, he also will deny us:
If we believe not, *yet* he abideth faithful: he cannot deny himself.

Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

Follow Righteousness

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane *and* vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Live Godly in Christ

* This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;* and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.

All Scripture given by Inspiration

—*—

* I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Do thy diligence to come shortly unto me: for

Demas hath forsaken me

Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words.

At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

The Epistle of Paul to

Philemon

Bold in Christ

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer, and to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

* * *

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore re-

Paul pleads for Onesimus

ceive him, that is, mine own bowels: whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth *thee* ought, put that on mine account; I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

There salute thee Epaphras, my fellowprisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

The grace of our Lord Jesus Christ *be* with your spirit. Amen.

Notes

ACTS

p. 1, l. 1. 'former treatise,' better 'First Book,' Acts being the 'Second Book' of a treatise of which the Gospel according to Luke is the 'First,' and a contemplated 'Third Book,' which was not written. *See* Introduction, p. vi.

p. 2, l. 1. 'Theophilus,' the name of the noble (Luke i. 3), 'most excellent' (*see* p. 82, l. 11, p. 83, l. 15, p. 91, l. 4), the patron to whom the whole treatise is addressed. Nothing further is known of him. The name is common enough, both among the heathen and the Jews (translating Jedidiah), and subsequently the Christians.

p. 3, l. 15. 'bishopric'; R.V. 'office'; margin, 'overseership.'

p. 6, l. 24. 'hell'; R.V. 'hades.' The word expresses the realm of disembodied spirits, without implication of their varying conditions.

p. 9, l. 14. 'Son'; R.V. 'servant'; margin, 'child.' So also in verse 20, iv. 27, 30.

p. 17, l. 24. 'Theudas,' a very common name, the contraction of Theoderus, Theodotus, Theodosias and the like, the Greek equivalents of such Hebrew names as Jonathan, Mattaniah, Matthias, Nathanael. There is no reason why he should be identified with the Theudas of Josephus (*Ant.* xx. 5, 1). The times swarmed with pretenders. Josephus mentions four of the name of Simon, and three of the name of Judas within the space of ten years. There may have been a corresponding number of Theudases, and if any one mentioned by Josephus is to be identified with this one, we may think possibly of the Matthias, son of Margalothus (*Ant.* xvii. 6, 2, *et seq.*).

p. 17, l. 28. 'Judas'; mentioned also by the same designation by Josephus (*Ant.* xviii. 1, 6, xx. 5, 2; B.J. ii. 8, 1, xvii. 8). Elsewhere he calls him a Gaulonite (*Ant.* xviii. 1, 1).

p. 18, l. 19. 'Grecians . . . Hebrews.' Two classes of Jews are meant—Hellenistic Jews who spoke Greek, and Palestinian Jews whose native tongue was Hebrew.

p. 26, ll. 10, 15. 'bewitched'; R.V. 'amazed.'

p. 28, l. 26. Omit from 'And Philip' to 'Son of God' in l. 29.

p. 29, ll. 22-26. Omit from 'it is hard' to 'And the Lord said unto him.'

p. 32, l. 5. 'Grecians'; R.V. 'Grecian Jews'; margin, 'Hellenists.' *See* on p. 18, l. 19.

p. 34, l. 4. Omit 'he shall tell thee what thou oughtest to do.'

p. 39, l. 17. 'Grecians.' *See* on p. 18, l. 19, p. 29, ll. 22-26. Some ancient authorities, followed by R.V., read 'Greeks.'

p. 40, l. 24. 'Easter,' rather 'the Passover' (R.V.).

p. 43, l. 14. 'sent them away,' better 'dismissed them,' a setting free for work rather than a despatching upon a mission (v. 4) being perhaps intended.

p. 43, l. 23. 'deputy of the country,' better 'proconsul' (R.V.), the proper title of the governor of Cyprus, used by Acts with its usual exactness.

p. 43, l. 23. 'Sergius Paulus'; nothing further is known of him. The name L. Sergius Paulus occurs on a Roman inscription belonging to the reign of Claudius; a Cyprian inscription speaks of a proconsul Paulus; Pliny mentions either a Sergius Paulus or a Sergius Plautus.

p. 43, l. 25. 'Elymas'; some ancient texts give the name as Etoimas or Etoimos, in which case it is tempting to conjecture that the same person is meant who is called Atomos in the best texts of Josephus (*Ant.* xx. 7).

p. 53, l. 9. 'Silas,' a familiar diminutive of 'Silvanus,' used in

Acts in accordance with its habit of employing the language of conversation, while Paul uses the full form (1 Thess. i. 1; 2 Thess. i. 1).

p. 53, l. 17. Omit 'saying . . . keep the law.'

p. 54, ll. 9, 10. Omit 'Notwithstanding . . . abide there still.'

p. 56, l. 5. 'a river side,' rather 'the.' The article is omitted because the familiar term 'river' had the quality of a proper name at Philippi: 'he went outside the gate to "River-side."'

p. 56, l. 29. 'magistrates,' Greek 'præters,' here used broadly and by courtesy for the chief magistrate of a Roman colony.

p. 61, l. 12. Omit 'blood.'

p. 62, l. 19. 'pressed in spirit'; R.V. 'constrained by the word.' It means 'taken captive by the word,' 'absorbed,' 'completely engrossed' in the word.

p. 64, ll. 4, 5. Omit 'I must . . . but.'

p. 68, l. 13. 'robbers of temples,' a technical term, rendering the Latin *sacrilegus*, designating an offender against the majesty of Rome. It is difficult to reproduce the term in English, because we have no usage which treats one offence against the State as a religious deliction. If we render 'neither sacrilegists nor blasphemers of our goddess,' or 'neither impious nor blasphemous,' we miss the point, which is the coupling of offences against Rome and Ephesus, thus exhaustively enumerating the capital offences possible in the case.

p. 71, l. 9. 'no more,' perhaps, better, 'no longer.' Paul is not publishing a prediction, but announcing a purpose; his plans were now to take him from this region.

p. 73, l. 25. 'we took up our carriages and,' better 'having made ready we' (R.V. margin). The allusion is probably not to the baggage but to the horses; they were to ride the rest of the way.

p. 73, l. 27. 'brought with them,' better 'conducting us to.' Mnason lived at the end of the first day's journey, not at

Jerusalem, and the Cæsareans escorted them so far on the way.

p. 73, l. 28. 'an old disciple'; R.V. 'an early disciple,' *i.e.*, 'a primitive disciple,' one of the first disciples of the Lord.

p. 76, l. 7. 'that Egyptian.' We learn from Josephus that he had threatened Jerusalem some three years before this, but had disappeared, and nothing more was heard of him. Josephus gives him 30,000 men.

p. 82, l. 11. 'most excellent,' a technical term of honorific address, implying high rank. *See* also p. 83, l. 15, p. 91, l. 4.

p. 82, l. 16. 'an army,' rather 'the troops.'

p. 82, ll. 12-17. Perhaps we may read: 'This man was seized by the Jews, and was about to be slain by them, when I came upon them with the troops and rescued him. Having learned that he was a Roman, and desiring to know the reason why they accused him,' etc.

p. 83, ll. 23-26. Omit from 'and would have judged' to 'come unto thee.'

p. 87, l. 24. 'Augustus,' rather 'the Augustus,' *i.e.*, the emperor (R.V.). So also p. 88, l. 13.

p. 91, l. 27. 'Augustus's band,' *lit.* 'the Augustan cohort,' probably a band of officers on detached service is intended.

p. 92, l. 23. 'the master and owner,' rather 'the sailing-master and the captain,' the two chief officers of the ship, the former being the foreman of the sailors and the latter the master of the ship.

p. 93, l. 14. 'we,' rather 'they' (R.V.).

p. 94, l. 4. 'Adria'; the term is used in the wider popular sense.

p. 97, l. 2. 'were desired to tarry with them seven days,' or, possibly, 'we were comforted among them, tarrying seven days.'

p. 97, ll. 8-10. Omit 'the centurion delivered the prisoners to the captain of the guard: but.'

p. 99, ll. 3, 4. Omit these lines.

FIRST TIMOTHY

p. 100, l. 4. 'son,' rather 'child.' The term occurs also at p. 101, l. 24, p. 103, l. 11, p. 103, l. 26, p. 105, l. 24, p. 110, l. 4, p. 114, l. 3, p. 116, l. 1 in this volume, and should in all cases appear as 'child,' 'children,' not 'son,' 'sons' (R.V.).

p. 100, l. 8. 'that they teach no other doctrine,' *lit.* 'that they be not variant teachers.' It is not the fact that the teaching is false or inconsistent with what Paul had taught or would have taught at Ephesus that is emphasised, but that it is of essentially a different kind. Empty teaching substituted for the Gospel is just as noxious as false teaching.

p. 100, l. 11. 'commandment'; R.V. 'charge.'

p. 101, l. 5. 'sound doctrine,' a characteristic phrase in these epistles (p. 108, l. 5, p. 110, l. 16, p. 111, l. 9, p. 115, l. 15, p. 119, l. 14); and 'sound speech' (Titus ii. 8). The word does not mean 'salutary,' but 'sensible,' 'sober.' 'Sound doctrine' is doctrine free from admixture of error; 'sound speech' is speech thoroughly free from guile.

p. 105, l. 15. 'This is a faithful saying,' etc., a characteristic formula in these epistles (p. 103, l. 4, p. 113, l. 8, p. 116, l. 20). It adduces statements of Christian truth which had become apparently proverbial maxims in the churches, and which the apostle repeats to his correspondents as precious enshrinements of the truth by which they lived.

p. 101, l. 17. 'first'; R.V. 'as chief.'

p. 101, l. 26. 'a good warfare'; R.V. 'the.'

p. 102, l. 7. 'godliness,' perhaps, rather, 'piety,' a characteristic term in these epistles (p. 104, l. 8, p. 104, l. 28, p. 105, l. 1, p. 107, l. 28, p. 108, l. 5, p. 109, l. 20, p. 118, l. 8, *cp.* 118, l. 24, p. 112, l. 6). It expresses the fundamental religious disposition which forms the basis of all Christian sentiment and action.

p. 103, l. 1. 'childbearing'; prefix 'the' or 'her.'

p. 103, l. 4. 'the office of a bishop,' rather 'an overseership.'

The word here is scarcely a title of office, but rather a description of function. *See* on p. 110, l. 12.

p. 103, l. 23. 'even so their wives,' perhaps, better, 'women in like manner' (R.V.).

p. 104, l. 5. Read rather 'how men ought to behave in a household of God, which is a church of a living God, a pillar and stay of the truth,' or else, 'in God's household, which is the living God's church, the truth's pillar and support.'

p. 104, l. 9. 'God,' better 'who,' or 'He who' (R.V.).

p. 104, l. 10. 'unto the Gentiles,' better 'among the nations' (R.V.).

p. 104, l. 13. 'the latter'; R.V. 'later.'

p. 107, l. 9. The allusion may be to ordination, and the prohibition to hasty induction into office; or it may be to 'the act of blessing by which penitents were received back into the communion of the faithful,' and refer to hasty restoration. *See* 2 Cor. ii. 6, *et seq.*

TITUS

p. 110, l. 4. 'the common faith,' better 'a common faith' (R.V.).

p. 110, l. 10. 'blameless,' rather 'unblamed,' *i.e.*, under no charge or accusation.

p. 110, l. 12. 'bishop,' rather 'overseer.' Read 'For he that hath the oversight must needs be under no accusation.' The apostle is essaying a reason why elders should be chosen from among those against whom no charge can be brought; that reason is, that it is incongruous that he that is to oversee others should himself be under suspicion of wrong-doing. The word has not a designation of office, but a description of function. Possibly it is nowhere in the N.T. a title of office.

p. 110, l. 24. The quotation comes from a lost work, *On Oracles*, by the Cretan poet, Epimenides, who flourished in the sixth century before Christ. The terrible indictment of the Cretan character, to which Paul here adds his approval, was the common verdict of antiquity. To 'cretize' was a common synonym of 'to lie.'

p. 112, l. 21. 'the kindness and love of God our Saviour towards men,' rather 'tender heartedness and humanity.' Read 'When tender heartedness and kindliness—God our Saviour's—appeared.' The two words occur together frequently in Greek literature, and they are addressed by Paul in their current sense, which is not far from our simple 'humanity.' He says there was little humanity in the world; when it did appear, it was not ours but God's.

SECOND TIMOTHY

p. 116, l. 14. Read with R.V. 'Remember Jesus Christ, risen from the dead.'

p. 119, l. 4. Or with R.V. 'Every scripture inspired of God is also profitable.' The compound word 'inspired-of-God' refers to the origination of scripture, describing it as 'God-breathed,' the product of God's creative breath.

p. 119, l. 11. 'at his appearing,' rather, with R.V., 'and by his appearing.'

p. 119, l. 21. 'now ready to be offered,' rather, with R.V. 'am already being offered.'

p. 119, l. 22. 'a good fight,' rather 'the.'

p. 119, l. 23. 'my course,' rather 'the course.'

p. 119, l. 24. 'a crown,' rather 'the crown.'

p. 120, l. 3. 'Galatia,' rather 'Gaul.'

PHILEMON

p. 121, l. 3. 'our beloved Apphia,' rather 'Apphia our sister' (R.V.).

p. 121, l. 16. 'convenient,' better 'fitting'; or R.V. 'befitting.'

p. 121, l. 17. ‘Paul the aged,’ perhaps ‘Paul, an ambassador,’ should be read.

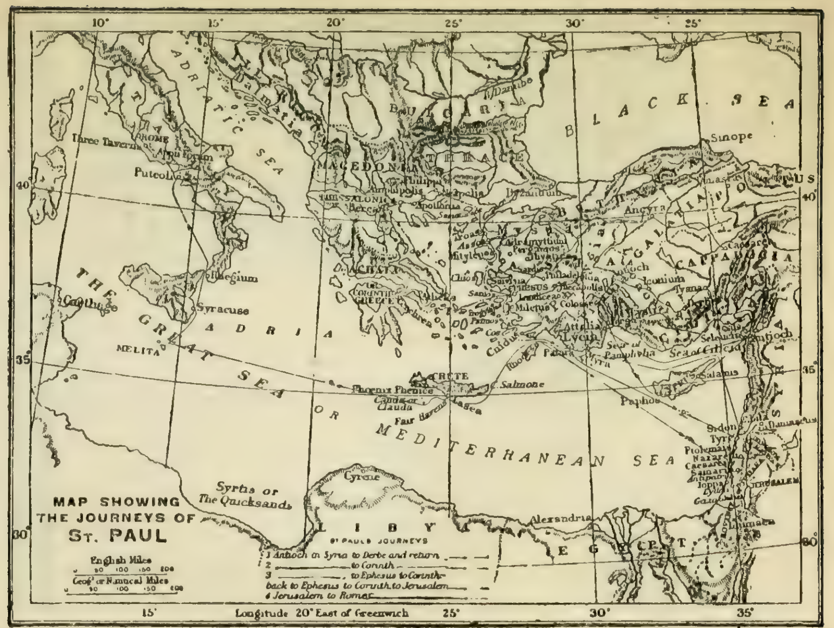
p. 121, l. 20. The language here is a play on the sense (not sound) of the slave's name: Onesimus means ‘helpful.’

p. 122, l. 4. ‘mind,’ now ‘consent.’ Paul recognises Philemon's right to dispose of the services of his slave.

p. 122, l. 13. ‘have written,’ read ‘write.’ The reference is to what is being written.

p. 122, l. 19. ‘wrote,’ read ‘write.’

p. 122, l. 23. Epaphras is sought out for a present description because he was a Colossian and a Christian worker there.


BLACK SEA
Sinope
PONTUS
BULGARIA
Danube
THRACE
MACEDONIA
Philippi
Amphipolis
Apollonia
THESSALONICA
Berea
Byzantium
BITHYNIA
Ancyra
GALATIA
CAPPADOCIA
Caesarea
MYSIA
Troas
Assos
Adramyttium
Pergamos
Mitylene
Thyatira
Sardis
Philadelphia
Chios
Smyrna
EPHESUS
Hierapolis
Laodicea
Colosse
Samos
Miletus
Patmos
Cos
Cnidus
Rhodes
Patara
Myra
Attalia
LYCIA
Iconium
Tyana
Derbe
Tarsus
Seleucia
Antioch
Sea of Pamphylia
Sea of Cilicia
Salamis
Paphos
ACHAIA
CORINTH
GREECE
Athens
Cenchrea
CRETE
Salmone
Phoenix Phenice
Cauda or Clauda
Fair Havens
Lasea
ADRIATIC SEA
Dalmatia
ILLYRICUM
ITALY
ROME
Three Taverns
Appii Forum
Puteoli
Rhegium
Syracuse
MELITA
Carthage
THE GREAT SEA OR MEDITERRANEAN SEA
ADRIA
Syrtis or The Quicksands
Cyrene
LIBYA
Alexandria
EGYPT
Sidon
Tyre
Damascus
Ptolemais
Nazareth
Caesarea
Samaria
Antipatris
Joppa
Lydda
Gaza
JERUSALEM
Emmaus
10°
15°
20°
25°
30°
35°
40°
Longitude 20° East of Greenwich
English Miles
0 50 100 150 200
Geog! or Nautical Miles
0 50 100 150 200
St. Paul's Journeys
1 Antioch in Syria to Derbe and return
2 to Corinth
3 to Ephesus to Corinth-
back to Ephesus to Corinth to Jerusalem
4 Jerusalem to Rome

MAP SHOWING
THE JOURNEYS OF
St. PAUL

Stanford's Geog! Estab! London

DATE.	PARTHIA.	ARMENIA.	PALESTINE.
A.D. 20-30		Germanicus, having reduced Pontus and Cappadocia to subjection, dies of poison administered by Piso, governor of Syria.	Valerius Gratus removes Annas from the office of high priest, which he had held for fifteen years, and substitutes in his place Ishmael, son of Fabi (A. D. 23). Eleazar, son of Annas, made high priest in place of Ishmael (24), followed by Simon, the son of Camith, next year (25). Pontius Pilate becomes procurator of Judæa. Joseph, surnamed Caiaphas, son-in-law of Annas, is made high priest in place of Simon. The ministry of the Kingdom begun by John the Baptist, the forerunner of Jesus Christ (25-26). John imprisoned by Herod Antipas (27); later put to death. Christ begins His ministry early in 29 (according to others early in 27), and carries it on until the spring equinox of 29 (according to others 33),* when He was crucified.

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*Eusebius, after Phlegon, says 33; but see Art. 'CHRONOLOGY' in Hastings' *Dict. of the Bible.* A D, 30 seems the more probable date, assuming that the Christian Era really commenced B.C. 4.

APOSTOLIC PERIOD.

The Roman Empire.	Progress of Christianity.
Sejanus, the Prætorian præfect, gains an ascendency for evil over Tiberius; the government becomes more wicked and tyrannical (A.D. 23-31). Tiberius retires to Capreæ; lives in seclusion for last eleven years of his life (26-37).	Baptism of the Founder (*circa* A.D. 27). Ministry of the Founder (*circa* 27-29).

DATE.	PARTHIA.	ARMENIA.	PALESTINE.
A.D. 30-60	Great anarchy in the kingdom. Usurpers seize the throne—Vardanes, Gotarzes, Vonones II., and Vologeses I. (44-50). War against Rome for the possession of Armenia Minor (52.)	Cotys nominated to the throne of Armenia Minor by Caligula (39). A.D. 54, Aristobulus ascends the throne. At his death, two years after, armenia Minor is annexed to Armenia Major,	Martyrdom of Stephen; persecution in Judæa; Saul converted (*circa* 30-34). Paul visits Jerusalem (*circa* 35). Pilate recalled to Rome (36). Josephus born (37). Caligula orders his statue to be placed in the Temple (40). Herod Agrippa king (41-44). Martyrdom of James the Elder (44). Judæa once more under procurators (44-66). Paul's second visit to Judæa with Famine Fund (*circ.* 45-46). Troubles frequent in Judæa (48). Conference at Jerusalem (49-50). Felix procurator (*circa* 52) Paul arrested at Jerusalem (*circa* 56-58). Confined at Cæsarea (*circa* 57-59).

The Roman Empire.	Progress of Christianity.
Caius Caligula Emperor (37-41).	
Claudius Emperor (41-54).	
	The Church consolidated in Jerusalem; extended to Cæsarea and becoming felt in Rome; congregations of Christians established in Syria, Cilicia, Galatia, Macedonia and Achaia. The province of Asia a Christian centre (from 52). Epistle to the Galatians (*circa* 49).
Expulsion of the Jews from Rome (49-50).	Epistles to the Thessalonians (50-51).
Nero adopted by Claudius (50).	Paul visits Jerusalem for the third time (*circa* 49-51).
Nero ascends the throne (54).	Epistles to the Corinthians (*circ.* 55).
Birth of Tacitus (55).	Epistle to the Romans (*circa* 56).
Death of Britannicus (55).	Paul arrested in Jerusalem (*circa* 56-58). Paul confined at Cæsarea (*circa* 57-59). Pomponia Græcina in Rome charged with Christianity (*circa* 57).

DATE.	PARTHIA.	ARMENIA.	PALESTINE.
A.D.		and both reduced under the Roman Empire.	Festus procurator (*circa* 58-60).
60-70	War against Rome terminated in **A.D.** 65, when Tiridates accepts the crown from Nero.	Tiridates placed on the throne of Armenia by Nero. At the death of Tiridates it becomes a Roman province.	Paul sent to Rome (*circa* 59). Epistle of James (*circ.* 61-62). Martyrdom of James, the Lord's brother (*circa* 62-64). Albinus procurator (*circa* 62). Florus the last procurator (*circa* 64-66). The Jerusalem Church retires to Pella (66-68). Vespasian's campaign in Judæa (67). Insurrection of the Idumæans in Jerusalem; they massacre the priests (68). Zealots obtain predominance in the city (68).
70-80		A Roman province administered by Roman governors. Jewish settlements made in Armenia.	Titus invests Jerusalem (April, 70). Sack of the city (70). Final stage of the war (70-73). Jerusalem and its Temple being in ruins, Palestinian Judaism finds its religious centre in the Rabbinic School of Jamnia (70-135), in which the reign of the law becomes more and more burdensome, and its spirit more narrow. The extreme Jewish section of

The Roman Empire.	Progress of Christianity.
Nero's rule degenerates (59); death of Burrus (62); Nero marries Poppæa, his Jewish mistress (62). Josephus an envoy in Rome (63). Burning of Rome (July, 64), leading to persecution of the Christians. Martyrdom of Peter (*circa* 64).	Paul reaches Rome (*circa* 60); Epistles to the Ephesians, Colossians, Philemon, Timothy and Titus (*circa* 59-60); Second Epistle to Timothy (*circa* 61). Paul's martyrdom (*circa* 61-63). Epistle to the Hebrews (*circ.* 61-62). First Epistle of Peter (*circa* 63-64).
Death of Seneca (65).	Neronian persecution (64). Gospel of Mark (*circa* 65-66).
Nero in Greece (67).	
Death of Nero (68). Galba, Otho, Vitellius (69). Vespasian Emperor (69-79).	Gospel of Matthew (*circa* 69-71).
Triumph over Judæa celebrated in Rome (71). During the reign of Vespasian, Rhodes, Samos, Lycia, Achaia, Thrace, Cilicia and Commagene were reduced to Roman provinces (70-79). Josephus's *Jewish War* (75-79).	Gospel of Luke (*circa* 67-71). Acts of Apostles (*circa* 69-72) Epistle of Barnabas (*circa* 75). Persecutions for the Name, especially in province of Asia, where also several Apostles and Disciples of Jesus are at work. Apocalypse of John (*circa* 75). The 'Teaching of the Apostles' as a whole.

DATE.	PARTHIA.	ARMENIA.	PALESTINE.
A.D. 80-100			the Palestinian Christians, unmoved by the events of A.D. 70, refuses to recognise Gentile Christianity apart from the Mosaic rites, and hardens into the Ebionite sect, which exists in two forms at least. A rising in Judæa (85-86). The Pharisaic or exclusive tendency in Judaism now dominant; the Jewish Canon in process of being finally fixed.

THE ROMAN EMPIRE.	PROGRESS OF CHRISTIANITY.
Destructive fire at Rome (80).	
Titus Emperor (79-81.)	
Domitian Emperor (81-96), a suspicious ruler with a passion for Divine honours. The Principate becomes a virtual autocracy.	
Revolt of Saturninus (88), followed by a reign of terror among the nobility (*judicia majestatis*).	
An upholder of national religion, Domitian holds *ludi sæculares* (88).	
Conversion to Judaism prohibited. Josephus's *Antiquities* (93).	
Stoic philosophers, astrologers, and other suspected persons banished (93).	
Christian martyrdoms traceable.	
Flavius Clemens put to death (95-96).	Epistles and Gospel of St. John (*circa* 95-100).
Juvenal, Martial, Tacitus, Plutarch, Quintilian, Epictetus, Pliny the Younger, were all flourishing about this time.	Persecutions in Rome, including the case of Flavius Clemens and his wife (95-96).
Nerva Emperor (96-98).	The Epistle of the Roman Church to the Corinthian, called 1 Clement (96).
Trajan (98-117) a firm ruler, but repressive towards Christianity.	An average type of Christian faith not exactly after any one Apostolic model, now appearing. Some of its features came from the religious ideas possessed by Gentile proselytes before they knew the Gospel.

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The following passages occurring in the works of well-known writers in English Literature have obviously been suggested by the incidents occurring in the *Book of Acts and the Pastoral Epistles of St. Paul.*

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The Resurrection of our Lord—continued. (Acts i. 3.)	Dr. W. C. Smith—Poems—'Mary seeth Two Angels.' W. A. Newman—Poems—'The Tomb of Joseph of Arimathea.' T. T. Lynch—Miscellaneous Poems—'From the Tomb of Rock.' Genevieve Irons—Poems—'Easter.'
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